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17. ABSTRACT (MAX. 250 WORDS)

A statement of principles pertaining to the education and acculturation of Mexican-Americans was presented. Included was acceptance of the reality of the Anglo-Saxon and Hispanic ethic in the Southwest, use of this cultural buffer area as a framework for acculturation of the two groups, and recognition of a functional theory of culture as it relates to the growth of human personality.

Recommendations to further these principles included the implementation of a counseling program. Counselors were to serve as liaisons between the school and community, to strengthen a student's cultural awareness and self-image, and to establish a definite and specific program for compensatory education. Organization of an adult education program is recommended. Also recommended were organization of: an adult education program, guidance and testing services, an expanded vocational program in the high school.

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STATEMENT OF PHILOSOPHY AND POLICY AS THEY PERTAIN TO THE ACCULTURATION AND EDUCATION OF THE MEXICAN-AMERICAN

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STATEMENT OF PHILOSOPHY AND POLICY AS THEY PERTAIN TO THE ACCULTURATION AND EDUCATION OF THE MEXICAN-AMERICAN

I. PRINCIPLES:

1. The purposes of Education in American Democracy, as defined by the Educational Policies Commission specifying the function of the school are to be implemented as basic principles.[1]

II. CONCEPTS:

1. To strengthen the underpinnings of these principles and make the acculturative process a smoother and more stable process, the following concepts are offered as imperatives.

   (a) Accept the reality of the Anglo Saxon and Hispanic ethic as they exist in the Western Hemisphere, meeting and throwing circles of influence over one another in the Southwest, creating a permanent and perpetual historical cultural continuum through the movement of peoples.

   (b) This cultural buffer area forms the framework for the process of acculturation affecting both groups,[2] from which emanates two subconcepts; the culture within a culture concept and the function of the school having to become twofold, i.e. perpetuating the core of values of the cultures of which the school is a functional part.[3]

   (c) Within this framework any "long or short term goal" educational program to be effected has to be based on the values,[4] cultural potential and educational

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needs of both communities, together with the needs of all individuals, including ages, abilities, interests, cultural differences and socioeconomic status. This is the motivation, the "glue" that will hold it together.

(d) Embrace a functional theory of culture and its relation to the growth of human personality and how such a person adjusts to a maximum to the demands of the two cultures: bilingual in the true sense, and the proud inheritor of both the Anglo Saxon and Hispanic traditions, thus permitting greater social mobility, participation and acceptance as a useful citizen to his community and the nation. This entails a broader acceptance of the acculturation process as an educational precept.

II. RECOMMENDATIONS:

1. The school-community idea be given greater depth in meaning, better purpose in implementation. These two entities have long been geometrical parallel lines: Never meeting to explore and exploit their potential.

   (a) The creation of a core of counselors to serve as liaison workers between school and community, establish and supervise programs[5] in which the leadership of both school personnel and community are to be utilized to a maximum. Wherever possible these counselors should be bilingual, especially, where the demand for Spanish exists as the spoken

vernacular.

2. To Strength Cultural Awareness and Self-image:

   (a) Spanish should be taught as early as possible on the Elementary level and coordinated with the English Program and made a "must" or a strong elective for non-academic students in the Jr. and Senior High Schools;[6]

   (b) Units on History, Literature, Art, Music, regional dress and foods concerning Spain, Mexico and other Latin-American Countries be developed in the present courses in Social Studies, Home Economics and Art, not only for the purpose expressed above, but also to create a more informed general citizenry.

3. Establish a definite and specific program for compensatory education with the objective of supplementing the normal education effort and preparing the Mexican-American child to compete and achieve within the existing education program:

   (a) Such programs whether in the Elementary, Jr. High or Senior High School should have continuity as determined by (1) "C" under Concepts; (2) stipulations made by Federal and State Authorities.

   (b) These programs can be extensive and costly as the "Higher Horizon Program" in New York City, or smaller target areas can be selected involving the community, curriculum, guidance, counseling, attendance, and tutorial areas as specific projects.[7]

(c) These projects can be constructed and written up as a result of interaction at Workshops within local schools, or recommended directly by school personnel (Curriculum Director, School Psychologist, Principal, Vice Principal, Teacher, Nurse, Attendance Counselor) acting as a team.

(d) While it is recommendable that such programs be made available for the Elementary, Jr. High and Senior High Schools, it is strongly recommended that a great deal of concentrated effort be placed within pre-school, the Elementary and Jr. High Schools.[8] In the recent N.D.E.A. Project (1963-1964) under Phil Montez' direction the college quartiles were compared in which greater academic survival background needs to be given the Mexican-American and the only logical and basic area where this can be done is in the levels indicated.

(e) Promising educational practices already in effect within the local schools affecting Curriculum, Counseling, Guidance and School-Community relations may be expanded. The Handbook for the Los Angeles City Schools for this purpose could be utilized for ideas and also duplicated in the District. A survey of these practices should be made and constructed into a similar handbook.

4. The total concept of education as to philosophy and program described above can certainly be extended and implemented

in the area of Adult Education.

5. It is strongly recommended that the potential leadership in the various schools as well as the community be utilized to effect any program within the District.

   (a) In-service training for teachers and community leaders is recommended, preferably in small groups with the technique of the workshop at its best.

   (b) Utilize panels, speakers, and seminars for this purpose, correlating any effort with compiled materials in a Kit containing historical, sociological, and statistical materials, and recommendations as to philosophy and programs.

6. Develop continuing flexible programs of testing, guidance and counseling which will permit the discovery as early as possible the potential and creativeness of each child,[9] the identification and development of the academically able student, the so called "slow gifted" and the culturally different child, motivating him toward definite educational goals, thus preventing him from becoming misplaced within the school as to ability and interest and thus becoming a drop-out.

7. Expanding and modernizing the vocational program of the comprehensive high school so as to give adequate adaptability to a technological changing community.

8. In reference to community relations and communications it is urged that bulletins be developed which are more meaningful to the general public and more interesting in

format especially when they are intended to be sent home, and that, Spanish be used in the appropriate areas.

9. Recruit, hire, and place bilingual teachers, counselors and administrators who have understanding of the Mexican-American child and his community.

10. Consultants should be utilized to the fullest extent to (1) aid school personnel set-up projects; (2) act as consultant for such, for teachers' in-service training, and in-service training for community leaders.

THE ACCULTURATION OF THE MEXICAN-AMERICAN

ENCULTURATION

TRANSCULTURATION

ENCULTURATION

Malinowski - "Culture comprises inherited artifacts, foods, technical precesses, ideas, habits, values, institutions, and attitudes."

UNIVERSALS:[14]

1. Material culture and its sanctions:
   Technology and economics

2. Social Institutions:
   Social organization
   Education
   Political structures

3. Man and Universe:
   Belief systems
   Control of Power

4. Aesthetics:
   Graphic and plastic arts
   Folklore, music, drama, and dance

5. Language:
   Symbolism, abstract thought, vehicle of knowledge, of belief, of legal systems and tribal constitutions

PERIOD SOCIALIZATION IN HOME

5 yrs.

PERIOD SOCIALIZATION IN HOME

5 yrs.

A
CULTURE

B
CULTURE

DEFINITION OF TERMS ON CHART AND DYNAMICS

DEFINITIONS:

1. "acculturation comprehends those phenomena which result when groups of individuals having different cultures come into continuous firsthand contact, with subsequent changes in the original cultural patterns of either or both groups.

   "Under this definition, acculturation is to be distinguished from culture-change, of which it is but one aspect, and assimilation, which, while occurring in all instances of acculturation, is not only a phenomenon which frequently takes place without the occurrence of the types of contact between peoples specified in the definition above, but also constitutes only one aspect of the process of acculturation...Diffusion can be thought of as that aspect of cultural change which includes the transmission of techniques, attitudes, concepts, and points of view from one people to another whether it be through the medium of a single individual or of group, or whether the contact is brief or sustained."

   (Redfield, Linton, and Herskovits)

2. Enculturation is the process by which an individual learns the traditional content of his culture and assimilates its practices and values.

3. "Transculturation...expresses the different learning and re-adaptive phases of the process of transition from one culture to another."[10] (italics not in original)

4. An institution is a fairly permanent cluster of social usages. It is a reasonably enduring complex, integrated pattern of

behavior by which social control is exerted and through which basic social desires or needs can be met.

In reference to the role of the institution in culture contact and change, Malinowski has the following to say..."There are three phases of culture contact and change: the impinging culture with its institutions, intentions, and interests; the reservoir of indigenous custom, belief, and living traditions; and the processes of contact and change, where members of the two cultures cooperate, conflict, or compromise."

Basic to the understanding of his approach to culture contact is his theory of the <u>institution</u> as the "isolate" of culture, as the smallest cultural unit-a group of people united for the pursuit of a simple or complex activity; always in possession of a material endowment and a technical outfit; organized on a definite legal and customary charter, linguistically formulated in myth, legend, rule, and maxim; and trained or prepared for the carrying out of its task. Hence contact becomes primarily the impact between institutions, in the process of which they are modified, or assume new functions.[11]

5. The implications of the definition given previously by Kluckhohn in reference to <u>cultural value</u> Brameld elaborated as follows: (1) Values are constructs involving both cognitive (that is, logical or otherwise rational) processes and cathectic (that is, impulsively attractive or repellent) processes; (2) They are always potentially but by no means always actually verbalized; (3) While primarily cultural products, they are uniquely expressible by each individual and

by each group; (4) Because particular desires may be either disvalued or valued, it is essential to make sure that values are equated rather with the desirable, defined according to "the requirements of both personality and sociocultural system for order, the need for respecting the interests of others and of the group as a whole in social living;" (5) Choice among alternative values is made both in terms of available means and available ends.[12]

6. Cultures A and B per se as envisaged on the chart have a spatial and temporal perspective.

   a. The spatial portrays (1) A horizontal concept which widens concentrically with the culture-trait; culture-complex; culture-area; culture-patterns; and culture configuration: The educational implications for this horizontal acculturation process is outlined in the section on "Concepts", especially "C". (2) It is reasonable to view this model vertically although culture theorists do not agree as to the best method of doing so. However, Warner with a number of collaborators has made elaborate studies in this country of a type of cultural association which he calls "social classes." "Class", he says, "is present in a community where people are placed by the values of the group itself at general levels of inferiority and superiority where the highly and lowly valued symbols are unevenly distributed among the several levels."

b. The temporal includes the time dimension of cultural history. This is the historical frame of reference as found in the Western Hemisphere provided by the co-existence of the Anglo Saxon and Hispanic ethic and dovetailing into one another in the Southwest.[13]

FOOTNOTES

1. Educational Policies Commission, the purposes of Education in an American Democracy (Washington D. C. National Education Society and the American Association of School Administrators, 1946.)
2. Cf. attached chart.
3. Brameld, Theodore, Cultural Foundations of Education (New York: Harper and Brothers Publishers, 1957) P. 198 Malinowski's dictum, "The whole system of education is determined by value."
4. Ibid. P. 226 "A value" says Kluckhohn, "is a conception, explicit or implicit, distinctive of an individual or characteristic of a group of the desirable which influences the selection from available modes, means, and ends of action."
5. Cf. Handbook of Current Effective Programs of Los Angeles City Schools, 1963.
6. Manuel, Herschel T., "The Use of Parallel Tests" in Foreign Language Teaching. Educational Psychological Measurement 13:431-36; 1953. Manuel has pointed that attainment in a Foreign language as a subject tends to be proportional to attainment in the native language.
7. Cf. Summer Projects, El Rancho Unified School District and Summaries of District Compensatory Education Projects. Department of Education, State of California.
8. Cf. N.D.E.A. Project under Phil Montez' supervision, 1963-64
9. Cf. Study made by Dr. Metfessel on Creativity, 1958-1963 - University of Southern California.

10. Herskovitz, Melville J., Cultural Anthropology (New York; Alfred Al Knopf, 1955), P. 475.
11. Malinowski, B. Dynamics of Culture Change, PP. VII-VIII.
12. Brameld, Op. cit. P. 226.
13. Ibid, PP. 58-65
14. Herskovitz, Op. cit. P. 117.

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